





## Christian Secretary.

HARTFORD, FRIDAY, FEB. 15, 1850.

## Christian Review.

We announced the first No. of this periodical issued under its present auspices, to our readers last week, and intimated that we would speak of it more at length at a future day. It contains 160 pp. is printed on new type, and is really got up in a very tasteful and substantial manner. There is one thing in this connection which we deem worthy of special notice, and that is the care which the pages of the Review evince on the part of the proof reader and the corrector of the press. We have read this number through without having noticed a single typographical error. This we consider a great merit—certainly it is a rare merit. If the paper on which it is printed had a little more body, the external appearance of the Review would be all that could reasonably be expected.

The first article in this No., is a review of Baptist No. 1. Noel's recent work on Baptism, by Rev. R. Turnbull, of this city. It is written in an appreciating spirit, and is really an able and discriminating article. The reviewer follows his author, commencing with him in the main, yet effectually controverting his positions in a few instances where he has fallen into error, and confirming and strengthening his main arguments by citations from German critics and historians. The article exhibits the traces of extensive reading and mature reflection, and will fully sustain the reputation of its author as a felicitous and eloquent writer. It is a very fine specimen of reviewing.

The second article is on "The Origin and Political Life of the English Race." The writer takes the late work of Mr. Kemble, entitled "The Saxons in England," as his text, though we cannot see that he makes it, in any sense, the basis of his article. He barely refers to it, in his opening pages, to acknowledge that it is an important aid to the study of the early history of the English Commonwealth, and to call in question—as we think without reason—its judgment that Hengist, Horsa, &c., are mere mythical persons. The reviewer states that the germ of our political organic life consists in "the confederation of distinct local governments." The Scandinavian and German tribes are stated to have uniformly regarded themselves, in their separate capacity, as the origin of political power. He traces this principle in the institutions of all the tribes of Teutonic origin from the earliest day to the present. This article will richly repay perusal. It is able and eminently suggestive. The style is in some places rather too ambitious, and wants the dignity and repose which should characterize an article in a Review.

Article third is from the pen of a well known writer and eminent scholar, whose contributions to ecclesiastical literature never fail to interest and instruct the public—we refer to Rev. Dr. Chase, of Boston. His article is on "On the History of the Pulpit, as it is derived from the choice of subjects for Sermons." It is needless to say that it is an able production; but we wish the learned author had allowed himself a little more room, and had treated his theme more fully. It is, however, in its present form, one of the best papers in this No. of the Review.

Article fourth is a review of Stanton's "Reforms and Reformers of Great Britain and Ireland," and is a well written and discriminating production. The reviewer awards his author a liberal share of praise, while he points out his faults, and enlarges upon his statements. We have read this paper with real satisfaction.

Article fifth is a review of Bowen's "Lowell Lectures on the application of Metaphysical and Ethical Science to the Evidences of Religion." This article evinces no inconsiderable degree of power, and metaphysical acuteness, but we feel compelled to dissent from some points of the reviewer's Theology. While we utterly discard the idealism of Mr. Bowen, and admit the agency of second causes, we must regard God as the *Animus Mundi*—as the spirit which lives and acts in everything. Multiply successive causes as you will, He is in every successive link of the great chain, and makes himself felt in the one which reaches us. All life, all motion, is from Him; He brought into activity the first subordinate agent, and He is as much present with the last as with the first. But we have no space for the discussion of this subject, nor would it be proper at this time. If the author of the "Lowell Lectures" is too "idealistic"—and, in sooth, we think he is—his reviewer—whom we take to be the writer of the notice of this same work in the January No. of the Bibliotheca Sacra—is quite as wide of the truth, in the opposite direction, being altogether too materialistic. We will only add that this paper, in point of ability, would do honor to any Review, and we hope to have the pleasure of meeting the author often in the pages of the Christian Review.

The sixth article is on "The Religion and Philosophy of the Greeks," and is, if we mistake not, from the pen of the accomplished Professor of the Greek language and literature in Madison University. It is marked by the characteristics which so happily distinguish his learned author, and will be read with satisfaction by the patrons of the Review.

Article seventh is a review of "Layard's Nineveh and its Remains." The reviewer follows his author, giving a condensed and very satisfactory statement of the contents of his book. We have perused it with great interest.

Article eighth is a review of Dr. Williams' Miscellanies, which, if we are not mistaken, was contributed by the Assistant Editor of the Review, Prof. Gammon, of Providence. It is evidently written in a partial, perhaps some will think, in a false spirit; but we think it will be conceded, by those who know the subject, to be in the main candid and just.

Article tenth is the very appropriate though brief address of the Editor to his readers, setting forth the objects which the Review will aim to promote, and the manner in which it will seek to compass them.

We need not say that the book notices, and the summary of literary and religious intelligence—indeed, everything for which the Editor is responsible—are well executed. This was to be expected from his known ability and accomplishments in the peculiar department of his labors.

On the whole, we are gratified—highly gratified—with the appearance, the general tone, and with the exceptions which we have indicated, with the matter of this No. of the Christian Review.—We congratulate the editor and the publishers on

so successful an issue in the limited time which they have had, and under the peculiar disadvantages attending the removal and reconstruction of the work; and we venture to predict for the Review under its present arrangement, a high, and, as we hope, a long career of honor and usefulness.

## Clairvoyance, Psychology, Spirits, &amp;c.

Witches were said to be common once in Salem and in other parts of New England, and many a poor old crippled woman was hung for witchcraft; but when the magistrates and the clergy found that the course they were pursuing of convicting others of witchcraft on the charge of some individual who fancied him, or herself to be bewitched by some harmless old woman in the neighborhood, was likely to operate against themselves, and that they could not clear themselves of the charge by swimming with their hands and feet tied, if some one out of malice should feel disposed thus to accuse them, they set themselves to work in order to check the wide-spread delusion. The days of witchcraft passed away; but the history of the witches formed the burden of many a nursery tale for generations afterwards. Mankind are naturally fond of the marvellous, and in the absence of wits, horrid murders, dreadful shipwrecks, shocking plagues, &c., have been made to answer the purpose for the time being, until something more marvellous could be got up. Millenism was just the thing for the extra-marvellous for a season, and the expectation of speedily seeing a burning world, fed a morbid fancy for a season. But Millenism has had its day; the world remains as it was, still revolving on its axis and performing its annual revolution round the sun. In the quiet calm that succeeded the Miller excitement, other heresies stepped in and took its place.

Prominent among them stands Mesmerism or animal magnetism, as it is more generally termed. We would remark in the outset that we do not wish to discard this doctrine entirely. There is some truth in it. At least we believe so; for we have seen an operator place a nervous subject in an unnatural state by his manipulations. Electricity, or something else, seems to paralyze the nerves, and we saw a dentist of this city draw a tooth from a subject, while in this state, without producing the least apparent motion or pain whatever. But here mesmerism should end with all sensible men. Admit, if you please, that a mesmerizer can place a subject in a magnetic sleep—in a state in which he is wholly unconscious of pain and there let the matter rest; for all beyond it is speculation, and nothing more. And yet it is just here, that the science of *humbug* commences. It is claimed by the advocates and lecturers on mesmerism, that certain subjects are *clairvoyant*, and that while they are in a magnetic sleep, they can take them to any part of the globe, or to the moon or stars, and make them describe everything just as it is in the places which they visit. The exact process by which the discoveries are made is not particularly described. By some, we believe, it is claimed that the spirit leaves the body and visits the desired place, or places, and after having made sufficient discoveries, returns again and communicates through the natural organs the result of its journeyings. Others still, seem to claim for the subject a sort of *all seeing eye*, by means of which he can look in any direction and any distance, without moving his head. It matters but little which is the correct theory, in our estimation, the one is just as good as the other.

The favor with which these matters were received by the public, raised up lecturers on mesmerism in abundance, and the people paid them their money for the privilege of being duped. Among the advocates of the science, as it had now become, were two Universalist preachers in New York. They commenced business on a larger scale, and having found a proper subject for their purposes in a youth named Andrew Jackson Davis, they set about the task of revolutionizing the world to their principles. This young Davis by the way, is a very remarkable character in his line, for he can see farther and dive deeper into the mysteries of clairvoyance than any other person living. He is an ignorant, uneducated man, but his revelations are related by him with a clearness and brevity of language that would put Washington Irving or Noah Webster to the blush. His promptness, published, a year or two since a large octavo volume entitled "Nature's Divine Revelations," by A. J. Davis. But as we never took the trouble to read it, we are not able to state the precise nature of these "revelations." We understand, however, that they contain descriptions of some of the planets and fixed stars, and their inhabitants; the whole being interwoven with downright infidelity. A pamphlet of some fifty-five pages, by the same author has just made its appearance, entitled the "Philosophy of Special Providences: A Vision." We have looked into this "Vision" for the purpose of ascertaining something about the nature of it, and are satisfied that the whole thing is an unmitigated and wicked imposture. The very fact that he comes in his own name without a particle of proof to sustain him, claiming to have had visions in which the condition of departed souls, and the social state of the inhabitants of other worlds were revealed to him, &c. &c., is enough of itself to condemn his book. But we will look at its contents for a moment. He says the question whether there were operating upon the affairs of men, special providences, was agitating his spirit almost continually. "It was on the last day of the beautiful month of June" that his "interior perceptions were opened," and then he saw many wonderful sights; such as that of a man falling from a precipice, and saving his life by some imperceptible cause. He saw Annas fall dead, Christ on the cross, the earthquake, and saw the blackened heavens, &c., in all of which he was informed that the special interposition of God was manifested. He became a firm believer in special providences, and for the whole days he lived in constant fear—fear that the hills might fall upon him and crush him; or that a comet might strike the earth and knock him and his nine hundred millions of inhabitants out of existence in a moment. But he was relieved from this state of torment by another vision, in which he was shown by his spiritual guide that no such thing as special providences exist; that prayer to God is unavailing, because God is unchangeable; that the miracles recorded in the Bible are false, and what is most wonderful of all, that this vision was granted him in answer to prayer to God. Filled with fears as he was in view of the special providences of God, he prayed for more instruction on the subject, and "immediately on closing his prayer he felt the evidences of coming vision throughout his entire system." The fellow actually forgot that he was laboring to prove the

Bible false, and that prayer was of no avail, and so he prays himself and receives an immediate answer in the shape of a vision. "His interior perceptions were opened" again, and he beheld the person of his internal and spiritual guide. He had "a brilliant body and radiant mind," a "spacious forehead and up-turned eyes." A very gentlemanly looking guide no doubt, for a spiritual one, but we were unable to account for his "manipulations," for Mr. Davis had already informed us that he was in a vision in answer to prayer; but the guide manipulated him, and then he was in a "perfect state."

We have not room to relate all the wonders which his wonderful guide showed him. His "interior perceptions" were wide open, and he saw more than mortal man ever saw before. St. Paul's ascent to the third heavens must have been a very tame affair in comparison. He saw "seas of worlds" below him, and in still lower depths "were seas of worlds;" above him, around him, in every direction were "seas of worlds," and all filled with happy beings, men and women like the inhabitants of this world. His wonderful guide informed him that the inhabitants of this world are all better off after death than they were before; that God is unchangeable, and of course it is of no use to pray unto him; that earth's theologies and religions are all mere phantoms, and that truth is to be found alone in the sights and revelations that he has just witnessed.

He follows his visions with an "Argument" the object of which is, to prove his visions true. They need an argument most certainly, and a much more powerful one than we find here in order to make his visions go down; for if sublime nonsense is to be found anywhere, it will be found in Andrew Jackson Davis' visions, and also in his argument, where it is enlarged and improved. In his argument he tells us it is of no use to pray to God; but that it is good to pray to departed spirits, for the "spirit-world is not far off, but very near, around and above us at all times." So near that they can hear prayer, we suppose, when offered in an ordinary tone of voice, and by parity of reasoning it follows that God is too far off to hear prayer from this little speck of a planet. It is laughable to see how this visionary contradicts himself. He prays himself and receives an immediate answer from God, but very soon discovers that it is of no use to pray except to departed spirits. But the crowning shaft of folly is that which he closes his pamphlet, in which he undertakes to show by argument—not by vision—that the sin against the Holy Ghost cannot be committed. Why the writer should introduce a discussion on this topic we are at a loss to discover, for, if his vision is true, the Bible is false, and no such discussion is needed. But there is no accounting for tastes, and with full liberty to do so, Mr. Davis had just as much right to publish an old Universalist sermon at the end of his Deistical vision as he had to publish his vision itself.

We have already devoted too much time to this absurd and blasphemous pamphlet, and had it not been for the fact that Mesmerism has very recently gained a new foothold in this city and in many of the neighboring villages, through the agency of Psychological lecturers as they style themselves, we should not have alluded to it at all. Psychology is a part of the system of Mesmerism and if followed out, leads directly to the same results—infidelity. We have heard of one or two ladies in Hartford, who have already gone so far in Psychology as to claim that our Saviour himself wrought his miracles by the agency of magnetism, and that Psychologists can do the same things better than he did. We learn also that members of several churches in the city have embraced the principles of psychology. We would kindly advise such to leave this business in the hands of those to whom it properly belongs, the enemies of true religion. Annual magnetism, Davis' Revelations, and the mysterious knockings at Rochester by spirits, are all of a piece. One object of the Vision before us, is to convince his deluded followers that the pretended supernatural knockings at Rochester is all a reality, and that the miserable revelations of these spirits are true. It is true that there are spirits there, but they are concealed for the present in the forms of two females whose presence appears to be necessary in order to produce the knockings.

It is surprising to witness the credulity of some persons, while at the same time they profess to be perfectly free from it. Men will believe the barefaced assertions of this Davis and his comrades, without a particle of proof to sustain them, and at the same time they will reject the Bible for the want of evidence. After Abner Kneeland rejected the Bible and declared himself an infidel, he made a perfect fool of himself by digging for Kidd's money, having in the first place discovered a woman in whose hands the "divining rod" would work. The same credulity generally attends those who deny the inspiration of the Scriptures; they will believe such miserable twaddle as Davis' visions unsupported by evidence as they are, and contradicting the laws of nature as they do, and at the same time deny the well attested miracles and the divine mission of Jesus Christ. The man who takes the Bible for his "guide," with all the overwhelming proofs of its veracity, and leaves "visions" and "old wives fables," to those who love to be deceived by them, is the only real sober, common sense man, after all.

## Revivals.

WILLINGTON.—The pastor of the Baptist church in Willington communicates to us as follows:—"For the encouragement of those who labor and pray for the peace and prosperity of Zion, permit me to say that the Lord is causing some signs and tokens to fall on this part of his moral heritage. Prayer and conference meetings for a few weeks past have been interesting. Some of the members of the church are in a measure quickened; some wanderers are returning, and some of our youth have recently been converted, while others are yet serious. Four were added to us by baptism on the first Sabbath of the present month. Lay the Lord keep as humble, watchful and prayerful, and pour His good Spirit upon us yet more and more."

We learn that a powerful revival is in progress in North Adams, Mass.

The Illinois Western Christian states that a Baptist church was publicly recognized on the 10th ult., in McHenry Co., to be known as the Silver Lake Baptist church. A revival of religion has been in progress in the neighborhood for some time past, and some thirty or forty have been hopefully converted.

The Rev. Mr. Fleischman baptized seven at the

baptistry of Rev. Mr. Burrows' church. We are gratified to learn that this German interest is in a very prosperous state. The church are seeking a better place of worship, and have in view the house formerly occupied by the Mt. Tabor church. We hope they will receive the encouragement and aid they need from the friends of Zion.

The meetings at the First church have been continued, and with increasing interest. We are informed that several have professed conversion, and that others are still seriously inquiring.—*Chr. Chronicle*.

LOWER DUBLIN.—A powerful work of grace is in progress in this place. The Rev. Mr. Lewis baptized twenty last Sabbath, and presented the hand of fellowship to fifty-five. These additional thirty-five have been recently baptized. A cloud of mercy seems to hang all around the city, and it is hoped will soon be attracted to it, and that multitudes will share in the blessing.—*Id.*

WESTCHESTER.—There is a cheering work of the divine Spirit progressing in this village. The pastor of the Baptist church, Rev. Mr. Patton, baptized the last Sabbath in December, eleven converts, eight males and three females. It was a solemn and impressive occasion, and a great number were in attendance to witness the scene.—*Id.*

BALDWIN PLACE CHURCH.—The work of grace in this church, we are pleased to learn, still continues. All of the meetings are fully attended, and quite a number of the congregation are deeply interested in their souls' salvation. Some candidates are waiting for baptism. In the year 1849 sixty-two persons were added to the church by baptism; of this number, thirty-eight were connected with the Sabbath school and Bible class.—The record of these baptisms has been made in our columns as they occurred, excepting the baptism of four in August, and of five in December.—*Watchman & Reflector*.

BENTON CENTER, Yates co., Jan. 28, 1850.

Br. Beebe.—Allow me a little space in your valuable paper,

"Just to record

The loving kindness of the Lord."

To the church of Christ in this place. During the last two years, while putting in order the things that were wanting in erecting our house of worship, there has been occasionally one converted and added to the church. On the 10th of Nov. last, we commenced a meeting of days, which continued for several weeks, during which time the power of God was signally displayed in strengthening his people and leading sinners to repentance. Br. A. C. Mallory came to our assistance, whose labors were evidently owned and blessed of the Lord. The work is still going on. I have had the privilege already of baptizing fifty-eight, and others are expecting to offer themselves to the church the next opportunity that presents itself; one added by experience and eight by letter.—Thanks be to God, who always causeth us to triumph in Christ.

Yours in hope, in a precious Saviour,

D. W. LITCHFIELD.

DEPOSIT, Del. co., Jan. 20, 1850.

Br. Beebe.—The Lord has been pleased in great mercy, after a long season of declension, to revive his work in our church and society. An increasing interest has been apparent in our meetings since last Spring, and some precious souls were renewed from time to time, and added to the church. But the shower, preceded by these drops, did not become general until a few weeks since, when it fell upon a portion of this church and society, extending from the village, some 8 miles up Cold Spring Creek, though mostly in the country. This is such a revival as we enjoyed in this region of country some twenty or thirty years since, and before new measures were known. It is not a revival got up of our own kindling, and that will go out just as soon as we cease to blow upon it; it is a revival poured down from heaven, in answer to the prayers of God's people; and wicked men and devils cannot stop it. Our pastor, J. L. Richmond, has labored incessantly, and has preached almost every night for the last two or three months, in different neighborhoods, from three to eight miles from this village.

Last Sabbath was one of the most interesting days enjoyed by this church in a long time. Fifty-five individuals that had been received into the church since last Spring, (about forty-nine of them by baptism,) were publicly recognized as members with us, and a larger number of communicants commemorated the Saviour's death with us than had been seen for years past. It is supposed that about one hundred have been converted in the town of Tompkins (in which the Deposit is located) of late, and though the work has been most powerful and general in the country, we are praying and looking for its diffusion over the village, and the entire extent of country embraced in our society.

Quite a number of Pedobaptists have obeyed their Lord, in receiving believers' baptism; yet I am sorry and constrained to say, that the influence of Pedobaptist sectarianism is more in the way of the revival in this village, than infidelity itself.

ADAMS BASIN, Mo. co., Feb. 1, 1850.

Br. Beebe.—The Lord in mercy has once more visited the church and people of this place with the outpouring of His Spirit. A number of precious souls are rejoicing in the hope that God has forgiven their sins, and granted to them his salvation; and others are anxiously inquiring what they shall do to be saved. The work has been in progress about three weeks, in connection with a series of evening prayer meetings; no other extra means as yet having been employed to promote it. All feel that it is the work of the Lord, and to his name be all the glory. You may hear from us again. Yours in the gospel of Christ,

—N. Y. Bap. Register.

ZENAS CASE.

Hartford Arts Union.

A new Association has recently been formed in this city under the name of the "Hartford Arts Union." Its object is to provide for apprentices and journeymen a library, lectures on scientific and moral subjects, &c. Although the Association has but just commenced its operations, it has already an interesting collection of specimens of Hartford artisans, and a valuable library. Two lectures have been delivered before the Association by able lecturers, and others are to be given during the winter. Any person may become a member and be entitled to all the privileges of membership, lectures included, by the payment of one dollar annually, and minors by paying annually twenty-five cents. It is hoped that the mechanics of Hartford will lend their united influence in aid of this enterprise. The merely nominal sum fixed upon as

the price of membership places it in the power of every one to become a member. The advantages that will result from the Association, when it is carried into successful operation, are too obvious to need particularizing. Should it only prevent a limited number of young men from visiting the oyster saloons and drinking establishments of the city, an ample reward will have been gained by its establishment; but it will do more than this; it will impart useful instruction, while at the same time it saves unsuspecting youth from the dangers of the numerous pitfalls that surround them.

Prof. HUME, of Brooklyn, N. Y., will lecture before the Union this (Friday) evening, at the City Hall. His subject will probably be, *The Metals*, to be illustrated by experiments.

## Foresadowings.

The English correspondent of the *Independent*, under the above caption, furnishes two or three columns of matter for that paper on the future prospects of the social and religious condition of England, from which we select the following extract:—

"If the year upon which we have entered is to be for Britain a year of progress, it must be 'Progression by Antagonism, and so a confirmation of the recently promulgated theory of Lord Lindsay.' We have not the actual shock of arms, nor the preparation for physical conflict; but the clash of opinions and the war of principles is imminent, and this, too, not merely in the open arena of the world, but within that which should be the region of green pastures and still waters, the domain of One Shepherd."

"As the day of ecclesiastical, or rather of political and regal judgment, draws nigh, the excitement among the clergy of the Establishment, and the interest among the thoughtful observers outside of that great corporation increases, and speculations as to what the judgment will be in the Goshen case and what will follow thereupon, are many and various, taking the color of the hopes and fears of those interested. If we were to accept the statements made on either hand by participants, the issue would necessarily be that the Established Church would have no clergy, or at most only those who cared for none of these things, and were content to eat the fat and drink the strong, while offering to 'Jehovah, Jore, or Lord.'"

We are, for example, told that certainly a very considerable number of the evangelical clergy will retire should the absolute regeneration theory be affirmed as the teaching of the church; and we are further told that good and honored men are really conferring together in view of such a probability. On the other hand, the most plain speaking of the organs of the Oxford school intimates that if the judgment be adverse—if it should deny the doctrine of baptismal regeneration altogether, or by any compromise exhibit indifference or latitudinarianism—then a large body of the Tractarian clergy and of laity are prepared to make a stand against it, and if need be to quit the Establishment altogether! "We are thinking," says the periodical referred to—"we are thinking of the religious and moral question for the eyes of Christendom; we are thinking and trying to realize the position of four-fifths of the English clergy, and the ten thousands of their baptized people; we are thinking of the bare possibility of a vast community, like that which has leaped on and respected the Church of England, receiving a fatal shock from which religion and honesty will not recover for generations."

## First Baptist Church, Springfield.

The following preamble and resolutions were adopted by the First Baptist church in Springfield, Ms., and voted to send the same for publication in the *Christian Secretary*, signed by the Clerk and Deacons.

Whereas, our faithful and beloved pastor, Rev. M. G. Clarke, who has labored with us "in season and out of season" during a period of about four years past, by an afflictive dispensation of God's holy providence in the prostration of his health, is laid aside from ministerial labor, and for this reason has resigned his pastoral care of this church; therefore,

Resolved, It is with deep and heartfelt regret that under the circumstances, and in compliance with his earnest solicitations, we have felt constrained to accede to his wishes by accepting his resignation.

Resolved, It is with devout gratitude to God we record the divine goodness in the bestowment of those rich blessings which we have shared during the ministry among us of Bro. Clarke, to whose counsels and efficient untiring labors, we believe we instrumentally owe the erection of our beautiful and commodious Sanctuary in its present eligible location—the increase, during his pastorate, of our number from one hundred and forty-five to three hundred and eighty-seven members, and the rapid growth of our congregation to the numerical strength and position of influence to which it has attained.

Resolved, That we have had ample proof of Bro. Clarke's fidelity as a good minister of Jesus Christ, in his earnest and faithful ministrations from the pulpit, in his desire for the salvation of souls—in his faithfulness in our families, as he has gone from house to house, and in his sympathies with us in the hour of affliction, and our confidence in him remains unshaken and undiminished.

Resolved, That as Bro. Clarke has worn himself down in seeking, by his untiring labors, to strengthen and build up the Baptist interest in Springfield, and as he has been wonderfully successful, that his salary up to the first of April be paid him in full, and the desk be supplied by other means.

Resolved, That we deeply sympathize with our esteemed brother in his present afflictions, and earnestly pray that he may abundantly share those consolations he has so often imparted to others in seasons of trial, that God will speedily restore him to health, and make him, as he has heretofore, eminently useful in Zion, till he shall have "finished his course," and go to receive a crown of righteousness in heaven.

H. FOSTER,  
N. G. CORNING, DEACONS,  
Z. WOOD,  
C. WORTHINGTON, Church Clerk,  
Springfield, Feb. 9, 1850.

We understand, says the *Watchman & Reflector*, that the Rev. Warren Lincoln, of Providence, R. I., has accepted the unanimous invitation of the Baptist church in Central Falls, R. I., to become their pastor, and that he has commenced his pastoral labors with promising indications of usefulness.

The last arrival brought the following intelligence in regard to the man in whose fate a deep and powerful interest has been awakened in this country as well as in Europe:

Dr. ACHELLA.—It is stated that, in compliance with public sentiment in England and France, backed by the earnest remonstrances of the French government, the charges against this gentleman had been abandoned; and that though he had not been released, in consequence of objections interposed by the Pope, it was probable that he would be set at liberty, on condition of leaving Italy.

TOM PAINE.—An infidel club in New York recently undertook to get up a celebration on the anniversary of Tom Paine's birth-day, and sent a ticket of invitation to the editor of the *Tribune*, who declined it, and instead of honoring the infidels by his presence at the supper, he gave them a most heart-sickening account of Paine's moral character in his paper. To this account from the *Tribune*, the *Calendar* adds the following:

"There are two epigrams, which in this connection, deserve to be preserved. He was 'buried with the burial of an ass;' but an old negro, who stood by the grave, astonished at the coldness of the scene, broke out with the following impromptu:

Tom Paine, how he lies,  
Nobody laughs, and nobody cries;  
Where he's gone, and how he fares,  
Nobody knows, and nobody cares.

When he was dug up by Cobbett, Lord Byron wrote as follows:

In digging up thy bones, Tom Paine,  
Will Cobbett hath done well,  
He visits you on Earth again,  
You'll visit him in hell.

At last accounts, the box containing his remains was knocking about in the Custom-house of England, nobody claiming it, or knowing what to do with it. It would be in better taste if his friends could be persuaded to let both his body and his name rot quietly."

THE UNION.—The editor of the *National Era* says: "We believe there is not half so much danger of a dissolution of the Union, as there is of a compromise of the Territorial Question fatal to Liberty."

REV. MR. HODGE'S CHURCH.—The sale of the pews in the First Baptist church, Brooklyn, N. Y., a few days since, produced, it is said, a surplus of \$3000 beyond the expenses of building the church.

Elder Erastus Denison has decided to close his pastoral labors with the Second Baptist church in Waterford, on the 1st of April next. Correspondents will please address him at Portersville, Conn.—*Com.*

REVIVAL AMONG SEAMEN.—It is stated in one of our exchanges, that quite a revival is going on in Baltimore, at the Seamen's Bethel, among those that "go down to the sea in ships," and a considerable number have joined the church.

Rev. A. D. Gillette, of Philadelphia, has been called by the Berean church in this city, to be the successor of Dr. Dowling.—*N. Y. Recorder*.

BAPTIST MISSIONARY AT STILLWATER, MINNESOTA.—A missionary of the American Home Missionary Society at Stillwater, writing to the *New York Presbyterian*, says: "On our arrival at this village, we found a Baptist missionary stationed at Stillwater and its vicinity. He will be a valuable helper in the common work of doing good. He is a man of education, of Christian liberality, of refinement, and greatly devoted to his Master's work; and I have yet to learn that he is a sectarian."

AT THE CALL OF THE FIRST BAPTIST CHURCH, Lowell, Ms., Elder D. Farr was ordained to the work of the Gospel ministry on the 18th of January.

We are again indebted to the Hon. Loren P. Waldo for public documents.

## From California.

The steamer *Empire City*, from Chagres, arrived at New York since the publication of our last, bringing news from California up to Jan. 1. A disastrous fire occurred in San Francisco a few days previous to the sailing of the steamer, which destroyed property to the amount of \$1,500,000, California—less \$3000.

The steamer *Empire City* brought upwards of two millions in gold.

Col. Fremont and W. M. Gwin have been elected U. S. Senators by the Legislature of California. The Oregon met the Propeller *Hartford* near Santa Barbara, three days steaming from San Francisco.

The California Legislature met at San Jose Dec. 15, and was organized on the 17th. The Senate organized by the election of E. K. Chamberlain, of San Diego, as its President, pro tem, and J. F. Howe, as Clerk. Mr. Austin was elected Sergeant-at-Arms.

The whole number of votes thrown in the election for Governor and Representatives to Congress was only 15,000, although the State can probably poll 70,000 votes. There were ten candidates in the field for Congress; the highest on the list was G. W. Wright, formerly of Nantucket, who had 5,451; the next was Edward Gilbert, of the New York volunteers, and one of the editors of the *Alta California*, who had 5,300.

The vote for the adoption of the Constitution was 12,061; against it, 811.

Gold forwarded across the Isthmus, since the first of October.

By Zachrisson, Nelson & Co. \$2,085,844 08  
R. M. Steamship Co. 767,000 00  
Private individuals, estimated, 2,500,000 00

Total, \$5,352,844 08

Gold and silver by R. M. S. S. Co.

from S. America, Mexico, &c. \$4,000,000 00

Making the sum total of \$9,352,844 08

It is a matter of some surprise that the R. M. Steamship Co. have lost but about \$50 since their establishment while Messrs. Zachrisson, Nelson & Co. have been still more fortunate, not having lost a single dollar, although we frequently hear of serious losses sustained by private individuals, both in money and property, in the somewhat perilous journey down the Chagres river.—*Pennant Star*.

P. S.—We have seen a gentleman, who came

passenger in the *Empire City*, who informs us that none of the churches were injured, they being located "on the hill." The fire occurred in the street, or business part of the city.

FOREIGN NEWS.—The British steamer *Empire* brings dates two weeks later than previous ones, but the news does not appear to be of much importance. Cotton had advanced in England from one to two farthings on the pound. The great cotton speculation going forward on the sides of the Atlantic, which will end one of the days in the bankruptcy of many who were enough off before it commenced.







## Poetry.

For the Christian Secretary.  
The Macedonian Cry.

On every side it rises,  
That deep and thrilling cry:  
"Come, help us, oh ye Christians,  
Come, help us, ere we die."

Hark! from our Western valleys  
The sad entreaty comes—  
"Oh send us help, ye ransomed,  
To these our prairie homes."

The red men of the forest  
Their voices also raise,  
And ask us now to cancel  
The wrongs of other days.

From Himalah mountains  
The echo doth resound;  
And Burmah's jungles also  
Are vocal with the sound.

And from the isles of Ocean,  
Above the ceaseless roar,  
Borne on the swift-winged breezes,  
It rises evermore.

Oh hear it, Christian, hear it!  
Nor let it plead for naught;  
Is not this wail of anguish  
To you with meaning fraught?

Nor let one futile effort  
Your depth of feeling show;  
But live and labor ever  
To save a world from woe.

Boston, Feb. 5, 1850.

## The Last Hymn.

BY MISS AIRD, OF SCOTLAND.

O sing once more before I go,  
That old familiar hymn,  
With Sabbath tone so sweet and low,  
Ere morning songs begin.  
Sing of the love that never dies,  
The friends who never part,  
Ere earthly love in silence lies,  
While leaning on thy heart—  
Oh! sing that holy hymn.

I learned it at my mother's knee,  
And sung it to my sire;  
And I have sung it oft with thee,  
Beside our evening fire.  
Like odor from a faded rose,  
'Twill breathe of beauty gone—  
Sing ere earth's twilight shadows close,  
For hearts must die alone—  
Sing lest that parting song.

Of faith's adoring mastery,  
A victor crowned in dust;  
That love's triumphant agony  
Which seals our meeting trust,  
When broken is the golden bowl,  
The silver chalice is given;  
Of one who binds the widowed soul—  
One, only One in heaven—  
To Him our song be given.

The ocean shell, though distant, sings  
The music of the wave,  
And sanctified affection springs  
In song beyond the grave;  
The Star that led us all our way,  
Whose light I praised with thee,  
Which lit our path with pillar-ray—  
Thou'lt sing where "no sea,"  
Of that light with me.

Then touch my heart no more with gloom,  
Of passionate farewells,  
For through the love-illumined tomb  
A flood of glory swells;  
I hear Ose calling me by name;  
'Thou'rt mine—I've ransomed thee;  
Fear not, I'm with thee in the flame;  
I soba gave for thee."

Hush! hush! my loved One, see!  
I come, like the old weary dove,  
My Ark, my Covenant home;  
O! clasp me in the arms of love,  
O'er floods no more to roam,  
But, hark! the angel choral swell,  
Sing, glory! glory sing!

O Grave! where is thy victory! tell,  
And where, O! Death, thy sting!  
Earth! earth! dim earth, farewell!

## Religious &amp; Moral.

[From a Boston Paper.]

## Anecdotes of Washington.

There lately died in the city of Boston, a very respectable negro, named Primus Hall. He lived to an advanced age, and was the possessor of considerable property. Through the Revolutionary war, he was body servant to the late Colonel Pickering, of Massachusetts. He was free and communicative, and delighted to sit down with an interesting listener, and pour out those stories of an absorbing and exciting interest with which his memory was stored.

It is well known that there was no officer in the American army whose friendship was dearer to Washington, and whose counsel was more esteemed by him, than of the honest and patriotic Col. Pickering. He was on intimate terms with, and who seldom himself to him with little reserve as, perhaps, to any other confidant in the army. Whenever he was stationed within such a distance as to admit of it, he passed many hours with the Colonel, consulting him upon anticipated measures, and delighted in his reciprocal friendship.

Washington was, therefore, often brought into contact with the servant of Colonel Pickering, the departed Primus. An opportunity was afforded to the negro to note him, under circumstances very different from those in which he is usually brought before the public, and which possesses, therefore a striking charm. I remember two of these anecdotes from the mouth of Primus. One of them is very slight indeed, yet so peculiar as to be replete with interest. The other conveys a high and holy moral, and deserves to be recorded among the public and remarkable acts of our country's savior, as a brilliant illustration that disinterestedness and true humility were guiding principles of his character.

ter. The authenticity of both may be fully relied upon:

Washington once came to Col. Pickering's camp, and found him absent.

"It is no matter," said he to Primus, "I am greatly in need of exercise. You must help me to get some before your master returns."

Under his directions the negro busied himself in some simple preparations. A stake was driven into the ground about breast high, a rope was tied to it, and then Primus was desired to hold it horizontally extended. The boys, the country over, are familiar with this plan of getting sport. With true boyish zeal, Washington ran backward and forward for some time, jumping over the rope as he came and went, until he expressed himself satisfied with the exercise.

Repeatedly afterwards, when a favorable opportunity offered, he would say, "come, Primus, I am in need of exercise," whereat the negro would drive down the stake and Washington would jump over the rope until he had exercised himself to his heart's content.

On the second occasion the great General was engaged in earnest consultation with Col. Pickering until after the night had fairly set in. Headquarters were at a considerable distance, and Washington signified his preference to staying with the Col. over night, provided he had a spare blanket and straw.

"Oh yes," said Primus, who was appealed to, "plenty of straw and blankets—plenty."

Upon this assurance Washington continued his conference with the Col. until it was time to retire to rest. Two humble beds were spread side by side in the tent, and the officers laid down, while Primus seemed to be busy with duties that required his attention before he himself could sleep. He worked, or appeared to, until the breathing of the two gentlemen satisfied him that they were sleeping; and then, seating himself on a box or stool, he leaned his head forward on his hand to obtain such repose as so inconvenient a position would allow. In the middle of the night Washington awoke. He looked about and desisted the negro as he sat. He gazed on him a while and then spoke:

"Primus," said he, "Primus."

Primus started up and opened his eyes.

"What, General?" said he.

Washington rose up in his bed.

"Primus," said he, "what do you mean by saying that you had straw and blankets enough? Here you have given up your straw and blankets to me, that I might sleep comfortable, while you are obliged to sit through the night."

"It's nothing, General," said Primus, "it's nothing. I'm well enough. Don't trouble yourself about me. I sleep very good."

"But it is matter—it is matter," said Washington, earnestly. "I cannot do it, Primus. If either is to sit up, I will. But I think there is no need of either sitting up. The blanket is large enough for two. Come, lie down here with me."

"Oh, no, General!" said Primus, starting, and protesting against the proposition.

"No, let me sit here. I'll do very well on the stool."

"I say come and lie down here!" said Washington, authoritatively. "There is room for both and I insist upon it."

He threw open the blanket, as he spoke, and moved to one side of the straw. Primus professed to have been exceedingly shocked at the idea of lying under the same cover with the Commander-in-chief, but his tone was so determined and resolute that he could not resist. He prepared himself, therefore, and laid himself down by Washington: and on the same straw, and under the same blanket, the general and the negro servant slept until morning.

## Established Church of Scotland.

The Established Church of Scotland, since the secession of those who now constitute "The Free Church of Scotland," is a body without a soul, even in the estimation of some distinguished men who still adhere to it. The opinion of Sir George Sinclair, referred to in the following extract of a letter received by the last steamer, we presume is the opinion of many other members of the Establishment:

"The clergy of the Establishment of Scotland have set on foot a subscription for the endowment of the Quoad Sacra churches, which, though built chiefly with the money of the Free Church men, being a branch of Dr. Chalmers' church extension scheme have been, by the law courts, adjudged to belong to the Establishment. They applied, among others, to Sir George Sinclair, of Thurso Castle. He told them that, at the disruption, he adhered to the parish church, the minister being an exemplary, pious man; but, in spite of all the influence he could exert, the numbers are sadly declining—There used to be present 1500 on the fast before the Sacrament, the population being 5,000; now they did not number 100; and on the sacramental day, only a table and a half, and of the communicants only three were males, leaving out the ministers and elders. 'I believe,' says Sir George, 'the case is little if at all better in any rural parish throughout any of the northern counties. (It is still more strikingly the case in the counties of the South and West.)' Sir George proceeds: 'I ask you or any man of conscience and common candor, if it is possible for me or any heritor similarly circumstanced to take interest in schemes of a Church reduced to the lowest possible level in point of efforts and usefulness and claiming to be the "Church of our fathers," when its communion has been abandoned by nineteen twentieths of the representatives of those very fathers, including the individuals most distinguished for ardent zeal

and enlightened piety? I adhere to the ministrations of our very efficient, very blameless, and most peaceable minister and am satisfied to remain a communicant in his congregation: but I see that any attempt to win back the seceded portion of our population is utterly fruitless; and that the Establishment on its present footing, if suppressed, would scarcely be missed."—N. Y. Observer.

## Living without God.

How can a creature live without God? The earth must have a sun to sustain it, to bathe it in its own beautiful element, and give it light and warmth. The tree needs something to supply its roots. The moon must have a centre towards which it can gravitate. More aggregate matter (not to say organic) needs a something on which it can repose. So an intelligent creature, one would think, must feel its need of God. But not to feel this need, to have no God, no hope, no Eternal Being to rest upon, nor prospect of a better state of things, is miserable indeed! No elaborate description of woe amounts to the meaning of the idea, or paints the melancholy of this affecting case. What a poor, homeless orphan! What a helpless, desolate child! Better not to have been a creature, than to be cut off from the source of all goodness. To be doomed to wander as a loose atom, in the regions of space, its attractions all gone, without any centre to approach, or sun to cheer and give it light, nothing before it, the world behind, and driven away by an irresistible nothing—this is perdition. Past, present, to come, around, above, below, there is nothing but darkness, a dreary void, a sunless waste, a hopeless future. What conceivable situation is so replete with desolation? My case can be anything but this! When I say, "Our Father," help me, O Lord, that I do it sincerely, with humble and holy assurance, and an overwhelming wish to be acknowledged as a child!—Chr. Intelligencer.

## A Discriminating Hearer!

A laborious and useful pastor in one of our principal cities was held in no very high estimation by one of his parishioners. This man, whose property had increased more rapidly than his learning, was interrogated by an expert theologian on the subject of his pastor's defects. "What is the matter with him?" was the inquiry; and the reply was, "He is too declaratory." Desiring to learn what idea the dissatisfied parishioner attached to this phrase, the inquirer proceeded to draw out his meaning. "Does your minister perform his duty as a pastor in taking the oversight of his flock?" "Yes," was the reply. "Does he prepare his sermons with a good degree of care?" "Yes; he usually does." Other similar inquiries were put, to which favorable answers were given. "Then, how am I to understand your complaint?" "Why, he is too declaratory—too, too theological."

How many a man finds fault with his minister on points of which he has no more just conceptions than the complainant had in this instance!—Independent.

## Christian Experience.

President Edwards describes the experience of the love of God in his own soul, in the following delightful strain:

"Once, as I rode out into the woods, for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared so calm and sweet, appeared also above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour: which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love—to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."

In another place he says: "God, in the communications of the Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communions, like the sun in its glory, sweetly and pleasantly, diffusing light and life."

## A Novel Writer's Notion of Novel Reading.

"No young, unmarried woman," says Jeremy Lewis, "ought to be permitted to read a novel of any description. Had I a daughter with a heart of ice, and a face as grim as the lion's head on an antique knocker, she should never pore over a tale of love, to make that ice smoke, or induce her to believe that her face was as good as her neighbor's. Nature teaches us to sigh enough in all conscience, without our needing the bellows of imagination to inflate the lungs prematurely."

Who should be a more competent judge of the tendencies of fictitious reading than the novel writer quoted? Why do Jeremy Lewis and his fellows continue the manufacture of "the bellows of imagination," knowing that they will be used to "inflate" thou-

sands "prematurely?" If "a daughter with a heart of ice and a face as grim as the lion's head," should never pore over a tale of love, "it is safe for men or women, married or unmarried, with hearts of tinder and faces of symmetry, to expose themselves to the unhalloved influences of the bellows-makers or bellows-menders from the forge of passion?"

## BURNING INCENSE IN PUBLIC WORSHIP.

The high church, (Episcopal,) according to the New York Evangelist, is exhibiting still further congeniality with Papacy. "We are credibly informed," says this Journal, "that in one of the larger Episcopal churches of this city, incense was burned during the service on Christmas day, and that when the name of the Holy Ghost was uttered in the creed, the officiating clergyman turned towards the altar, and bowed as towards the holy place! Perhaps this is by no means a novel or single instance of the kind; but it must strike the reader that the open and unrebuked adoption of these practices of Romanism, which have no meaning except as they express a belief in some of the most unscriptural and ruinous of all the doctrines of that church, is a significant index of the progress of things in some sections of the Episcopal church."

## CHEMISTRY OF THE STARS.

This singular head forms the subject of an article in the British Quarterly. The design of it is to show that the forms of life existing in this world are not repeated in the other planets and heavenly bodies. The article is destined to be read with unusual interest. The data from which it reasons, are the variety in weight, superficial phenomena, forms and color of the heavenly bodies. It is shown to be impossible that a system of animal and vegetable life, resembling that of our globe, can exist on many of them. The dry and rugged surface of the moon volcanic, yet without sea and without atmosphere, the varying quality of sidereal light, and the chemical poverty of meteorites or air-stones, as far as their component substances have been discovered by analysis, are among the data on which it is argued that the stars are not telluric, that they do not resemble the earth in their composition, and therefore that life must be otherwise associated and sustained on the surface of those orbs, if it exists at all, than on ours.

NATIONAL ASSEMBLY OF FRANCE.—The religious opinions of the Legislature of France are anything but hopeful. Victor Considérant, one of their number, declared that at least seven hundred and fifty of them are Atheists, Skeptics, Voltairians or Pantheists; and that of the remaining fifty how many are sincere Catholics he cannot say. If, however, a question arise touching the Catholic faith, they are ready to come to the rescue, and would call any man to order who should affirm that the vast majority of the Assembly were unbelievers. Such are the defenders of the Pope and his faith. What is to be expected, for the cause of truth, from a Legislature so deficient in, so destitute of, religious principle?—N. Y. Press.

## HOW GRIEF AFFECTS WOMEN AND MEN.

The statistics of suicides in France, showing the relative numbers of male and female suicides, exhibit the following causes:—Crossed in love, ninety-seven males, and one hundred and fifty-seven females; jealousy, thirty-nine males, and fifty-two females; mortified pride, twenty-seven males, twenty-seven females; calumny and loss of reputation, ninety-seven males, twenty-eight females; remorse, thirty-seven males, twelve females; disappointed ambition, one hundred and ten males, twelve females; reverse of fortune, two hundred and eighty-three males, thirty-nine females; gaming, one hundred and forty-one males, fourteen females; other species of misconduct, two hundred and eight males, seventy-nine females; domestic chagrins, five hundred and twenty-four males, two hundred and sixty females; misery, five hundred and eleven males, five hundred and ninety-four females; fanaticism, one male, thirteen females.

THE GRAND DISCOVERY.—A man, says Cecil, may find much amusement in the Bible; variety of prudential instruction; abundance of sublimity and poetry; but if he stops there, he stops short of its great end; for "the testimony of Jesus is the spirit of prophecy." The grand secret in the study of the Scriptures is, to discover Jesus Christ therein, "the Way, the Truth, and the Life."

FREE GRACE.—When Rev. Mr. McLaren, of Edinburgh, was dying, he was visited by a clergyman, who asked him, "What are you doing, brother?" His answer was, "I'll tell you: I am gathering together all my prayers and sermons, all my good deeds and bad deeds and am going to throw them all overboard together, and swim to glory on the plank of free grace."

SWEARING.—A pious man was once in company with a gentleman who frequently used the words, devil, deuce, etc., and at last took the name of God in vain. "Stop, sir," said the old man, "I said nothing while you only used freedom with the name of your master, but I insist upon it you shall use no such freedom with the name of my Master."

God is the best of beings; He has given us Jesus, the best of blessings, and He deserves at our hands the best of services; and when we have given the best, they are unworthy of acceptance. Till we die, our corruption remains within us, cleaves to all our religious observances, and were it not for the atonement of Christ, would for ever prevent their acceptance.—Alex. Fletcher.

ALERTNESS IN SEEKING FAULTS.—There is not anything so certain, we take it, as those who are the most alert in discovering the faults in a work of genius, are the least touched with its beauties.

The best cure for low spirits is business. One half of the melancholy that you run against is caused by indolence and feather beds. The best fun in the world is activity.

Several Jewish families have emigrated from Bohemia to the United States, with a view of founding a Jewish settlement in Wisconsin.

## Advertisements.

DOCTOR  
J. C. JACKSON.  
OFFICE OVER 164 MAIN STREET,  
Opposite the State House,  
HARTFORD, CT.

BIBLES! BIBLES!  
THE subscribers have on hand a full supply of English Bibles in every style of binding, antique, velvet, silk, turkey morocco, arabesque gilt, illuminated and plain, with and without clasps; and as we import our Bibles direct without paying two or three profits on them, we can and shall sell quite as low as any house in this city or state.

BROCKETT, FULLER & CO.,  
219 Main street.

New and Valuable Work.  
MISCELLANIES, consisting of discourses and Essays by  
WILLIAM R. WILLIAMS, D. D.  
This work will be issued on the first of January next, and consists of 400 pages octavo, bound in half turkey morocco—also put up in cloth untrimmed.  
EDWARD H. FLETCHER, PUBLISHER,  
141 Nassau street, New York.  
Dec. 20.

Coughs Cured.  
DR. BLAKEMAN'S Pectoral Mixture should be known and used throughout the world, its happy effects are being realized daily. More than two hundred persons have recently been cured of those dangerous Coughs leading to Consumption. This medicine is composed of thirteen different ingredients, perfectly harmless and of very healing qualities. It costs but little to try it, and those persons who have used it find it to be the thing recommended.

From among the numerous certificates of the efficacy of Dr. Blakeman's Pectoral Mixture, we append the following, from some of the most respectable citizens of Bridgeport:—  
This certifies that I am personally acquainted with the gentlemen who have derived from the use of Dr. Blakeman's Pectoral Mixture, and know them to be men of undoubted veracity, in the city. From a further knowledge of its beneficial effects in numerous families among whom it has been my duty or privilege to be, I can recommend it as a safe and excellent family medicine, for the cure of Coughs, whether chronic or otherwise.  
WM. REID,  
Pastor of Baptist Church, Bridgeport, Ct.  
Bridgeport, March 4, 1847.

This is to certify that I was afflicted with a severe Cough, for about five weeks, and could find no relief till I tried one bottle of Dr. Blakeman's Cough Drops. By using one quarter of a bottle I found myself entirely cured.  
J. H. HAND,  
Bridgeport, Jan. 21, 1848.

This certifies that I have been afflicted, more or less for a number of years with a Cough, and have used every thing to give instant relief, till I used a bottle of the Pectoral Mixture, invented by H. Blakeman. I recommend it to all who are afflicted.  
IRA NICHOLS,  
Bridgeport, March 7, 1847.

This certifies that I was afflicted for months with a most severe cough, which settled on my lungs, and I could find no relief. I tried Brinkhoff's Restorative and other medicines, but had no effect. I heard of the great benefit persons had received by the new medicine invented by H. Blakeman. I was at the time very weak, and persons said I had the consumption. I tried the article, and in a few days was entirely restored. My cough left me, and my appetite returned. I recommend it to all that are afflicted.  
E. P. SHUTE,  
Bridgeport, Jan. 15, 1847.

This is to certify that I was afflicted for about three weeks with the most dangerous kind of cough and spitting of blood, which confined me some part of the time at home, and found no relief till I used a bottle of Dr. Blakeman's Cough Drops. In a few days I entirely recovered, and have had no attack of it since, and I would recommend it in preference to anything used for that dangerous complaint leading to consumption.

SAMUEL F. SHEPARD.  
This medicine is a most valuable remedy for children having the Whooping Cough, Croup, or Colds. For Kidney complaints it has a most happy effect.  
This medicine cures those that have been afflicted for years. The article is perfectly harmless and free from any deleterious substances.  
It is used in cases of Measles with astonishing effect.  
The above medicine may be obtained in this city of E. R. MATHAYD, in Wethersfield of WM. G. COMSTOCK.

## RICHARDSON'S

## Premium Daguerrian Gallery.

## RE-OPENED.

After an absence of two years, L. D. Richardson has the pleasure of announcing to his friends that he has returned and re-opened his Daguerrian Gallery, at the old stand, in James' Building,  
218 Main, corner of Pratt Street,  
HARTFORD, CT.

In 1846 and 7 he received from the Hartford County Agricultural Society a Silver Medal and Diploma, for the best specimen of the art, and he is still prepared to execute Daguerreotypes, of all sizes, equal to his Premium Pictures.  
L. D. RICHARDSON.  
Hartford, Oct. 3.

## Theological Books.

THE subscribers having just received the following, among other additions to their large stock of Theological books, new edition.  
Dwight's Theology, in 3 vols.  
Dick's Theology.  
Knapp's "Hill's Divinity."  
Living Divines of England.  
Sketches of Sermons on the Miracles.  
Gieseler's Compendium.  
Hengstenberg on the Palms.  
Van Es' Edition of the Septuagint.  
Morel's History of Philosophy.  
McCheyne's Works.  
Dickson's Scenes from Sacred History.  
Layola or Jesuitism in its Rudiments.  
Pascals' Thoughts.  
Please call and examine.  
219 Main Street.  
BROCKETT, FULLER & CO.

## HARTFORD FIRE INSURANCE COMPANY.

Incorporated 1810. Charter perpetual.—Capital, \$150,000, with power of increasing it to \$250,000. THIS long established and well known Institution, has transacted a most extensive insurance business for more than thirty-seven years, through out the United States and the British North American provinces. It has aimed to do the public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:

ELIPHALET TERRY, Esq., President.  
Hedrick Huntington, Charles Bonnell,  
Albert Day, Henry Knapp,  
Junius S. Morgan, Calvin Day,  
James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLES, Secretary.  
C. C. LYMAN, Assistant Secretary.  
Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the Union.  
April, 1849.

## ETNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only. Capital, \$250,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the company is kept in their new building, next west of Trott's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—  
Thomas K. Brace, Miles J. Tullie,  
Samuel Tudor, John L. Bonnell,  
Joseph Pratt, Ebenezer Flower,  
James Thomas, Eliphalet A. Bulkeley,  
Ward Woodbridge, Roland M. May, Jr.,  
Joseph Clark, Edwin G. Ripley,  
Silas B. Hamilton, S. S. Ward,  
Frederick Tyler, Henry Z. Pratt,  
Robert Bud,  
THOMAS K. BRACE, President,  
S. L. Loomis, Secretary.

ET-THE Etna Company has agents in most of the towns in the State, with whom insurance can be effected.  
Hartford, April, 1848.

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